1: Ray E-5 (1928-38) 1939 Plateau

and less care. The reason for this transition is problematical. It may have been associated with the coming of the horse and the greater mobility, even in wintertime, thus made possible. The winter mat lodge is designed as a stationary structure, but can be moved, and is characteristically re-erected each year. The earth lodge requires maintenance of residence in the same spot each winter if it is to be utilized.

Mat Lodges

The mat lodges of the Plateau fall naturally into groups based on ground plans and cross-sections. Other features are less definitive, both as to type and distribution. Framework, for example, varies in many respects, of which only a few are fundamental; most of these variations are local. The covering, on the other hand, is similar over the entire area. The mats are of rushes which are usually sewn, but sometimes twined or partly twined. Cattail or tule is used depending largely upon availability; tule is the more widespread. Grass mats are occasionally used by the Shuswap.

The ground plan has three essential variants: (1) rectangular; (2) parallel sides with rounded ends; (3) rectangular with one end rounded. Associated with any one of these plans may be either of the two cross-section types: inverted-V, and gabled with vertical walls. (The other logical variation, shed roof, is not found.) Specific combinations of plan and section present fairly exclusive distributions.

The Canadian area, excepting the Lakes, is characterized by the lodge of rectangular plan and inverted-V section, or wedge shape. The side walls slope from ridge to ground; the ends are vertical. Other shapes are not unknown, especially among the Carrier, where historic time has seen importations from all directions. Thus the vertical side wall with gable roof is found there, and the possibly related plank house of the same shape. The Northwest Coast origin of these innovations is obvious.

The great bulk of the American Plateau, together with the Lakes, utilize an inverted-V section with both ends rounded to form half-circles. These ends are constructed by placing radiating poles from the end of the ridge to an arc on the ground. A second type found in this area, but with a more restricted distribution, is logically intermediate between the rectangular plan and that with rounded ends. One end is rounded, the other square. This variant has a narrow distribution in the south central Plateau (Yakima, Columbia?).

5: Bancroft H-4 (no date) 1883 Plateau

492 The native saddle consists of a rude wooden frame, under and over which is thrown a buffalo-robe, and which is bound to the horse by a very narrow thong of hide in place of the Mexican *cincha*. A raw-hide crupper is used; a deer-skin pad sometimes takes the place of the upper robe, or the robe and pad are used without the wooden frame. Stirrups are made by binding three straight pieces of wood or bone together in triangular form, and sometimes covering all with raw-hide put on wet; or one straight piece is suspended from a forked thong, and often the simple thong passing round the foot suffices. The bridle is a rope of horse-hair or of skin, made fast with a half hitch round the animal's lower jaw. The same rope usually serves for bridle and lariat. 285 Sharp bones, at least in later times, are used for spurs. 314 Wood is split for the few native uses by elk-horn wedges 321 driven by bottle-shaped stone mallets. Baskets and ves- 324 sels for holding water and cooking are woven of willow, bark, and grasses. Rushes, growing in all swampy localities are cut of uniform length, laid parallel and tied together for matting.

703 continued hostility. The wisest and bravest is annually elected war chief. The war chief carries a long whip and secures discipline by flagellation. 721 Except a few feathers and pieces of red cloth, both the Flathead and Kootenai enter battle perfectly naked. *Cox's Adven.*, vol. i., pp. 232–45, vol. ii., p. 160. The Cayuse and Sahaptin are the most warlike of all the southern tribes. The Nez Percés good warriors, but do not follow war as a 702 profession. *Ross' Fur Hunters*, vol. i., pp. 185–6, 305, 308–12, vol. ii., pp. 93–6, 139. Among the Okanagans 'the hot bath, council, and ceremony of 726 smoking the great pipe before war, is always religiously observed. Their laws, however, admit of no compulsion, nor is the chief's authority implicitly obeyed on these occasions; consequently, every one judges for himself, and either goes or stays as he thinks proper. With a view, however, to obviate this defect in their system, they have institnted the dance, which answers every purpose of a recruiting service.' 'Every man, therefore, who enters within this ring and joins in the dance..... is in honour bound to assist in carrying on the 726 war.' *Id., Adven.*, pp. 319–20. Mock battles and military display for the entertainment of white visitors. *Hines' Voy.*, pp. 173–4. The Chilluckittequaws cut 721 off the forefingers of a slain enemy as trophies. *Lewis and Clarke's Trav.*, pp. 375–6. When scouting, 'Flathead chief would ride at full gallop so near the foe as to flap in their faces the eagle's tail streaming behind (from his cap), yet no one dared seize the tail or streamer, it being considered sacrilegious and fraught with misfortune to touch it.' *Tolmie*, in *Lord's Nat.*, vol. ii., p. 238. A thousand Walla Wallas came to the Sacramento River in 1846, to avenge the death of a young chief killed by an American about a year before. *Colton's Three Years in Cal.*, p. 52. One Flathead is said to be equal to four Blackfeet in battle. *De Smet, Voy.*, pp. 31, 49; *Dunn's Oregon*, pp. 312–13; *Gray's Hist. Or.*, pp. 171–4; *Parker's Explor. Tour*, pp. 233–7; *Stanley's Portraits*, pp. 65–71; *Ind. Life*, pp. 23–5; *Wilkes' Nar.*, in *U. S. Ex. Ex.*, vol. iv., p. 495.